

The Indiana Jewish POST & OPINION

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\$1



YITZHAK PERLMAN IN TWO POSES — One would have to go far to find an Israeli personality as much loved as the renowned violinist Yitzhak Perlman. He is show on this page in two poses. Above, he is surrounded by admirers and obliges by signing autographs for young patients at the Children's Medical Center of Israel. Below, he is riding through the tunnels under the Western Wall made possible by the widening of the passageway to enable him, crippled by polio at age 4, to negotiate what was barred to cripples heretofore.



MUSICIAN OF THE YEAR — Seventeen-year-old Natalie Clein is BBC's Young Musician of the Year, following her performance of Elgar's Cello Concerto in the competition in London. Her mother, Channa, is a professional violinist.



Because of Farrakhan Luther's Jewish diatribes repudiated by the church

NEW YORK — It is difficult to imagine Louis Farrakhan doing anything for the Jews, but now the Church Council of the Evangelical Lutheran Church in America has repudiated the 500-year-old anti-Jewish teachings of Martin Luther because the head of the Nation of Islam is using them.

"We who bear his name and heritage," the statement by the Council asserted, "must with pain acknowledge also Luther's anti-Judaic diatribes and violent recommendations of his latest writings against Jews." In his 1543 work, "the Jews and Their Lies," Luther called for Jewish homes and synagogues to be destroyed, for prayer books to be seized and for rabbis to be forbidden to teach.

The Rev. Daniel Martensen, associate director for the department of ecumenical affairs for the Lutheran denomination, said one reason for the new statement was the use by Farrakhan of Luther's position in denouncing Jews.

He called the Lutherans' "correction" of their own founder "a major breakthrough in developing a new and constructive relationship between Lutheran Christians and Jews."

Is tide turning? Howard president now has a job in Texas

See editorial in this issue.

WASHINGTON — Dr. Franklyn G. Jenifer, the president of Howard University, where Khallid Abdul Muhammad spoke last week, is now the president of the University of Texas at Dallas.

The news about his new post indicated rather clearly that he was removed from his post at the prestigious black university.

In fact, the headline over the report in the New York Times read, "Amid Criticism, Howard's President Quits." The body of the news item stated that "the appointment (to the Dallas school) came just as the board of trustees at Howard, long considered a prestigious center of black scholarship, had begun two days of talks on whether to oust Mr. Jenifer. The trustees acted amid concerns over Mr. Jenifer's decision to allow a rabid critic of Jews, Khallid Abdul Muhammad of the Nation of Islam, to speak at a rally on campus this week."

Wayman F. Smith III, chairman of the board of trustees, said the university will become "more assertive and aggressive" in speaking out against racism and bigotry of any kind on campus.

He added that "the board will review and strengthen measures to prevent the university from being exploited by advocates of racism, anti-Semitism or any other hateful position that is contrary and destructive to the honor and integrity of the history, scholarship and mission of Howard."

His strong and direct criticism was expected in most higher education circles to set a pattern for other schools that have permitted anti-Semites to be paid from student funds to lecture to the student body.

A Jewish historian, Prof. David Brion Davis, Sterling Professor of History at Yale, was to have delivered a lecture at Howard, but his talk was postponed for fear he would be heckled and embarrassed.

Rabbis Davis walk in father's path

The Miami Herald recently featured a profile of Rabbis Michael and JayR Davis, the sons of the late Rabbi Maurice Davis.

The Davis brothers told the reporter they recall death threats and bomb scares at the family's home in Indianapolis in 1965, when Rabbi Davis was senior rabbi at Indianapolis Hebrew Congregation. The rabbi had attracted the ire of bigots by joining the Rev. Martin Luther King Jr. to demand civil rights for blacks in Selma, Ala.

Rabbi JayR (pronounced JAY ARE) Davis, 45, who serves Temple Beth Shalom in Vero Beach, Fla., remembers their father provided a babysitter who took off his jacket one day and displayed a .45-caliber revolver.

The brothers serve three congregations only 20 miles apart. JayR and Michael, 40, both have degrees from Indiana University.

Michael serves one congregation with 145 families and another with 110 families. JayR's Temple Shalom at Vero

Beach has about 150 families.

Their father went on to other congregations after Indianapolis, became known for fighting cults and was for many years a columnist for the P-O.

Weekly offers Jewish matches

Even Indianapolis' alternative weekly newspaper is willing to play *shadchan* for Jewish singles for a fee.

The latest newsletter of the Circle City Jewish Singles includes an ad by Nuvo Newsweekly offering to carry the ads in a column "especially for Jewish singles."

"This special section is for singles who are not interested in going to bars or who have moved into the Indianapolis area and are looking to meet someone new," the ad says.

Congratulations!

The Jewish Post and Opinion is delighted to publish news of your engagement, wedding or bar / bat mitzvah. We will publish a photograph at no cost. Please type the news double-spaced, or if handwritten make it as legible as possible.

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BOUQUET OF THE WEEK

Memo to Parties With Pizazz
Send this week's bouquet to:

Dr. Stanley Chernish

Our Bouquet of the Week goes to Dr. Stanley M. Chernish.

Dr. Chernish, 70, has been named Volunteer of the Year by United Way of Central Indiana Volunteer Action Center.

The retired Eli Lilly and Co. researcher volunteered 478 hours of his time last year to research projects at Methodist Hospital. He is an expert on gastrointestinal ailments.

His medical colleagues commended Chernish for his willingness to document and

share new information derived from his research and for the compassion he showed to patients during diagnostic procedures.

Dr. Chernish retired from Lilly in 1985 after a 31-year career. He has held a number of teaching appointments at the Indiana University School of medicine and has served the city and the state of Indiana in a number of medical posts.

He and his wife, Lelia, have one son, Dwight, and two grandchildren.



POSITION AVAILABLE

Indianapolis Hebrew Congregation is now seeking qualified applicants for the position of **Adult Program** and **Special Projects Coordinator**.

The successful applicant will have skills in planning and executing adult education programs, creating and implementing ways and means projects, be organized, a self-starter and excellent on detail and follow-through. The Coordinator will work with volunteers, single adults, older adults, *chavurah*, and will staff the Adult Ed., Ways and Means, and Block Forum Committees.

For job description, call Elaine Arffa at 255-6647. Resumes will be accepted through April 30 and interviews will be scheduled early in May.

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JCC nominees named for president, board

Dr. John H. Abrams has been nominated to continue serving as president of the Jewish Community Center, which will elect officers and board members at its annual meeting at 7 p.m. May 26.

Vice president nominees are Ronald Katz, Andrew Kleiman, Sheryl Lowenhar, Les Morris, Elliott Schankerman and David Wiener.

Nominees for three-year board terms are Mark Bern-

stein, Katy Cantor, Linda Cantor, Melanie Lottlieb, Sheryl Lowenhar, Miriam Resnick, Larry Rockafellow, Cynthia Simon-Skjodt, Cathi Weiner, Zeff Weiss and David Weiner.

Two-year term board nominees are Henry Leopold and Betsy Sheldon.

Honorary board member nominees are Dr. Abrams, Larry Cohen, Sheldon Hirst,

Continued on page 6

Weisman keglers victorious

The B'nai B'rith Bowling League ended its 1993-94 season with the championship game, won by the Norm Weisman's Associates.

The Norm Weisman's Associates edged out the Shapiro's team in the last frame of the third game.

The winning team roster

included Alan Atlas, Irwin Levin, Doug Seidman, Elia Levin, Jay Goodman and Al Wachter.

The runners-up Shapiro's bowlers included Joe Roth, Bob Netzorg, Jerry Bluestein, Bob Schwartz, Norm Cohen, Elliott Gold and Sid Glanzman.

Young teen helps symphony teach other children

The Indianapolis Symphony Orchestra has recruited Mickey Seidenstein, 13, to help it present its spring series of "Discovery Concerts" for young people.

Mickey is a 7th grade honor student at Westlane Middle School. He and his parents are members of Indianapolis Hebrew Congregation.

A spokesman for the ISO, Tim Northcutt, said Mickey "is a brilliant young man who won our audition hands down, and we are excited about his upcoming performances in our 'Discovery Concerts'."

The series of concerts begins Wednesday, April 27, and runs through Thursday, May 26, at the Circle Theatre.

Mickey has been active in community theater for more than a year. he has performed



Mickey Seidenstein

in the Phoenix Theater's productions of Candy Store Window and Marvin's Room and had a leading role in last year's IUPUI theater production of

The Diviners.

He got his acting start last year at the Jewish Community Center's production of The Great Western Melodrama and recently appeared in the JCC's musical, How to Eat Like a Child.

Mickey also was featured in a recent television commercial and has appeared in an educational video for the Indiana Department of Natural Resources.

Mickey's role consists of a teacher-student dialogue with Concertmaster Alfred Savia, helping Savia provide a guided tour to the various sections of the orchestra, which will demonstrate them in compositions by Britten, Gabrieli, Mussorgsky, William Banfield, Saint-Saens, Mozart, Tchaikovsky and Stravinsky.

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I HEARD IT ON TUESDAY

On safari, with grandma, grandpa

By GISELA WEISZ

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IT'S A SMALL WORLD:
Beverly and Neal Cohan took their 10-year-old grand-



daughter, Shana on an African safari earlier this month. Shana celebrated her 10th birthday during the trip.

The Masai tribe, of whom we hear so many wild stories,

proved themselves most peaceful. They even sang happy birthday to the little girl and presented her with a birthday cake. The Cohans saw elephants, lions and many other native animals close up in Kenya and Nairobi.

Beverly asked me whether I had heard the joke about the bar mitzvah safari, when one has to hurry out of the animal reservation, because the next bar mitzvah is coming along... Well, according to Beverly, it is not just a joke anymore. They actually witnessed a bar mitzvah carried out by an Israeli family. The large family and numerous guests came to one of the jungle lodges to

celebrate their son's coming of age.

Another surprise of the trip came in Italy, at the Rome airport. Neil, Beverly and Shana were waiting for their connection to fly back to the United States when another traveling couple sat down next to them. To everybody's delight, it was none other than Libby and Jay Eigen from Indianapolis.

TEACH YOUR CHILDREN: On April 8, during the Friday night family service when Elizabeth Rochelle Feldman received her name,

Rabbi Larry Milder greeted little children at the service with a song.

He accompanied himself on the guitar singing his own composition, which he co-wrote with Elijah Rock:

Wherever you go. Wherever you go there's always someone Jewish.

You're never alone when you say you're a Jew

So when you're not home and you're somewhere kind of newish,

The odds are — don't look far — 'cause they're Jewish, too.

Some Jews live in tents and some live in pagodas.

And some Jews pay rent 'cause the city's not free; Some Jews live on farms in the hills of Minnesota And some Jews wear no shoes and sleep by the sea.

Amsterdam, Disneyland, Tel-Aviv —

Oh, they're miles apart But when we light the candles on Sabbath eve

We share in the prayer in each one of our hearts.

And some Jews wear hats, and some Jews wear sombreros

And some wear k'fiahs to keep out the sun.

Some Jews live on rice, and some live on potatoes;

Or waffles, felafels, or hamburger buns.

Wherever you go...the odds are — don't look far — 'cause they're Jewish, too.

The odds are — don't look far — they're Jews just like you.

IMPORTANT WORK: An illustrious guest visited Indianapolis with his wife on the weekend of April 15-17. Harry Hurwitz and his wife Freda came to the Hoosier capital during their tour of the United States.

Mr. Hurwitz, who was a close associate, adviser and biographer of the late Prime Minister of Israel Menachem Begin, has embarked on a big undertaking, the creation of the Menachem Begin Heritage Museum in Jerusalem. The new edifice will be a meeting place for scholars. It will have a think tank to research and study the ways toward peace and to good international relations and it will house memorabilia of the effects of Menachem Begin.

Harry Hurwitz, who was born in Latvia and grew up in Johannesburg, South Africa, is the director of the Menachem Begin Heritage Foundation, and the United States Friends of the Menachem Begin Heritage Foundation. He was the main speaker at the service in B'nai Torah on Saturday, April 16. He and his wife were house guests of Simona and Hart Hasten. Hart is the foundation's representative in the United States.

BOOKS, MAGAZINES, RECORDS AND MORE: The Jewish Community Center's big annual book sale will be June 22-26 at the College Park Plaza parking lot.

REMEMBERING: Following the headstone unveiling of Louis Goldstein, at the Beth-El Cemetery, four generations of

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CRITIC'S CORNER

Day Lewis excellent as antihero

By CHARLES EPSTEIN

Daniel Day Lewis portrays one of the most depraved characters in the film "In the Name of the Father." He lies, cheats, and steals. He searches



for "free love and drugs." He is most contemptible.

So when he is unjustly arrested for a crime he did not commit, I said good riddance. This despicable person is being taken off the streets so some people can feel safe again and not be threatened by this bully and thief. What did I care which crime he was sent to prison for? This man deserved punishment.

The story is true. The character Lewis played was charged with the 1970s IRA bombings in London. He spent 15 years in prison even after British officials knew he was innocent. So not only does this movie indict the violence of the IRA, but it also reveals the brutal and unethical mores of the British police and establishment. The Brits were out for blood. They did not care whose.

And so it is, with this background that we see only one good person in this motion picture and she does not appear until the close to the end. That is, the British lawyer played by Emma Thompson. She is absolutely brilliant in this film mired in political mud.

This is a heavy film with coarse language and violence. It reveals the blackness, hypocrisy and evil in those folks over there across the Atlantic. This is a movie about hate. It is not uplifting until the final trial at the end.

Therefore, the Oscar nominations for its director, Jim Sheridan, and for Best Picture are most questionable. Even Pete Postlethwaite, portraying Lewis' father, seemed to get his nomination under false pretenses.

Daniel Day Lewis does deserve his nomination for his role in the film. His performance was astonishing.

But what had to keep this film from winning the Academy Award as Best Picture are those accents, which are extremely difficult to comprehend. This authenticity was necessary, for the atmosphere was truly explosive. However, it put a tremendous hardship on the audience. Many people lost more than 40 percent of the dialogue. Both the Irish and the British have a garbled way of conversing. This, in combination with its dark philosophies of hate and mistrust, makes for a most difficult movie to enjoy, let alone understand.

With all the plaudits "In the Name of the Father" received, I expected to "enjoy" or be more "entertained." The film is not that enjoyable. It is not that entertaining. Until Emma Thompson appears on the screen it can get pretty tiring. One can get weary trying to decipher those accents and trying to follow the story.

"In the Name of the Father" is a tremendous undertaking, a very ambitious film.

It accomplishes what it sets out to do, but at what price? The audience suffers along with those in the film. What a relief when it is over.

El Al cut its fares

For anyone planning a vacation trip to Israel, El Al is offering a 15 percent reduction in airfare from now to June 2.

That means roundtrip flights for \$899 from New York and Boston or \$1,023 from Chicago.

A 14-day advance purchase is required.

The airline also has a vacation package reduced by 15 percent. The package includes roundtrip coach class airfare to Tel Aviv, five consecutive nights in a top value hotel, daily Israeli buffet breakfast and a car rental.

For flight information, reservations and additional details, contact your travel agent or El Al.

Gisela

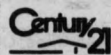
Continued from prev. page
the Goldstein family gathered in the home of Caron and Alan Goldstein for lunch.

ART & ARTISTS: Beth-El Zedeck will present a multimedia exhibit and sale on May 7. Artists from the Israeli Safrai Gallery will bring their creation here. For information call 253-3441.

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Newmans battle Children's Bureau

Lawrence and Beverly Newman are continuing a legal battle to keep 4-year-old Laura Clem, the little girl they applied to adopt.

In this effort they are contending against the Children's Bureau of Indianapolis.

Trish Reidl, a social worker for the Children's Bureau, which is a private, non-profit agency, said the Newmans voluntarily came to the bureau when seeking a child.

The Newmans say they located Laura and her brothers in Maryland themselves and then went through the Children's Bureau in attempting to adopt them. They later gave up the boys, whom they said were a danger to Laura.

The Newmans say the

Children's Bureau contends their adoption would not be in Laura's best interest even though they represent the only stable home she has had since infancy.

Reidl refused to answer even hypothetical questions by the P-O about how the Children's Bureau works in respect to deciding that any family does not fit the "best interests of a child."

She insisted that confidentiality barred her answering such questions even when the P-O clearly stated it was seeking questions on procedure, not on the Newman case specifically.

Officials of the Denver-based Jewish Children's Adoption Network said the Newmans are correct in saying it often is difficult for

Continued on page 7

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COMMUNITY CALENDAR

WEDNESDAY, APRIL 27

7:30 p.m. Indianapolis Hadassah Board

THURSDAY, APRIL 28

5:30 p.m. Lag B'Omer, Holliday Park. Contact: Lubavitch of

Indiana Rabbi Avi Grossbaum

FRIDAY, APRIL 29-SUNDAY, MAY 1

The Third Annual Regional Jewish Singles Weekend, Omaha, Neb., for singles over 30. For more information: Connie Braun of IHC at 255-6647.

SUNDAY, MAY 1

IHC annual meeting, 4 p.m.

JCC Acculturation, 11 a.m.-12:30 p.m.

FRIDAY, MAY 6

James Farmer, co-founder of Congress of Racial Equality, 7:30 p.m. shabbat service, IHC.

SATURDAY, MAY 7

James Farmer, co-founder of Congress of Racial Equality, public luncheon program on promoting tolerance and respect for diversity, IHC, \$6. Contact: Susan Wurf, 298-8858, or Connie Braun, 255-6647.

"A Festival of Israeli Art" Beth-El Zedeck. Includes art competition for seniors, deadline for submissions: April 22. Contact: Reuben Shevitz, 875-6079.

SUNDAY, MAY 8

"A Festival of Israeli Art" Beth-El Zedeck.

THURSDAY, MAY 26

JCC Board election and dessert reception, 7 p.m. at JCC. Public invited, \$4.

TUESDAY, JUNE 21

Jewish National Fund Tree of Life Award dinner, Hyatt Regency, tribute to G. Benjamin Lantz.



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Federation's drives healthy

The Federation campaign this year is running about 3 1/2 percent ahead of last year, card for card, Executive Vice President Harry Nadler says.

Figures as of the end of March showed the separate Exodus campaign at \$2.62 million. This probably is about \$100,000 ahead of last year, Nadler said.

In the summer, he said, there will be a community campaign with a goal of between \$6 million and \$9 million to be collected in the coming five or six years. This will be specifically for funding local community needs.

The regular reorganization of the Federation and its agencies has begun. Agency meetings and elections are variously scheduled. The Federation annual meeting will be June 12.

Nominees

Continued from page 3

Ronald Katz, Susan Kleinman, Andre Kleyner, Craig Robinson and Susan Rockafellow.

The Bella Wolf Memorial Award for outstanding youth leadership in the community and the Ivan M., Chalfie Award for Distinguished Service to the Jewish Family and Community will be presented at the annual event.

A dessert reception follows the election. The public is invited. Admission is \$4.

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Why IPS schools vital —even for 'outsiders'

By ED STATTMANN

By next Wednesday, Neil Pickett will have won or lost a race for election to a place on the board of the Indianapolis Public Schools, one of the most thankless jobs in public life.

Pickett and his wife live within the IPS district and send their children to IPS schools, unlike many of their fellow Jews in Indianapolis. Many of our Jewish children attend Washington Township or Hamilton County or private schools.

So why do the Picketts choose IPS?

"The mayor is fond of saying — and I think he's right — that you can't have a great city without good schools," Pickett said. People living within or outside the IPS boundaries in the metro area should be concerned, he says.

"So far, Indianapolis has been able to be the exception to the rule. We are a great city, but we don't have great schools in IPS. But I think in the future the lack of good schools is going to affect the quality of life in Indianapolis. We're all going to be worse off, including people who don't have children in-

volved in the system."

Pickett says IPS affects the core of the city, partly by increasingly high property tax rates, which tend to drive development into the surrounding counties.

He says this weakens what should be a strong central city core.

"Another important issue is the quality of workers that come out of IPS. IPS is still the biggest system in Marion County. As we try to recruit businesses to come to the Indianapolis area, if IPS is not producing quality graduates, that's a significant cause for concern in terms of the city's ability to grow and attract business."

If the schools' performance is such that economic development is hampered and Indianapolis children have less hope of a good future, we will find ourselves supporting more people in prisons, Pickett says.

"One of the key ways in my mind, to break the cycle of poverty, to provide opportunities for all people in Indianapolis, is to give them a good education. We're just not doing that. We're not giving

Continued on next page

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Indianapolis Zoo

How to deal with evangelists

By LAWRENCE J. EPSTEIN

He was well-dressed, wearing a tie and suit and carrying a black leather briefcase. Politely, he inquired whether he could talk to me. He was amazed when I said he could. He began to talk, wandering carefully from obvious truths, such as that there is moral decay in the society, to more tenuous assertions, such as his knowledge of the causes of and cures for such decay. It only took him a minute in his well-rehearsed pitch to get to his real message: his religion had the answers, and he wanted me to hear those answers as a prelude to embracing that religion.

I challenged some of his views—very gently and politely. Then I told him that I had to go, and, no, I didn't want any literature, even free literature.

I thought that I had handled the intrusion fairly well—until he came back, this time, with a Jewish-born companion, the following week. They brought along a Bible to "prove" that what they were saying had the authority of scriptural truth. There was more edge in my voice as I pointed out the contradictions and inadequacies of their interpretations.

That evening I spent some time thinking about what these missionaries had hoped to accomplish: their methods, and what I could do to counter their activities. I decided that if one of those characters came again to my door, I would have a brand-new approach,

one they didn't expect.

It took two weeks, and it was a different young man, but from the same religious movement. He knocked. I opened the door and said hello. I listened patiently to his standard introduction, but when he got to the part that was supposed to hook me and asked if I wanted to know more, I had a response.

"You know," I said, "I think you're a smart person. You should learn more about the religion with the real truth. Would you like to learn about converting to Judaism?"

He looked at me startled. He clearly had never heard such a question. I had him rattled, so naturally I continued. "Really," I pressed, "Judaism believes in a kind, loving, good God to whom you can pray directly. Isn't it better to pray to God directly than to have to go through someone else?" He wasn't sure how to answer this.

"And Judaism doesn't say that humans are born naturally evil, but are free to choose between right and wrong. Wouldn't you feel better believing in a religion that believed in you?" I smiled at him. He stood silently.

"And Judaism focuses on being kind to other people. If I steal from you, God isn't the one who forgives me. I have to make it up to you. Wouldn't you like a faith like that instead of one in which a thief can say a few prayers, never see you, and still be forgiven?"

The young man didn't, so

far as I know, become Jewish, but he did listen, and he seemed impressed. No missionaries from that movement ever came to my door again.

I never sought missionaries out, but, from time to time, I came across them. Each time I did, I listened to them, but never responded, or attempted to enter their spiritual world to debate them, and I never became defensive. Instead, I simply told them that Judaism was the most spiritually attractive path to me, and then I asked them to consider converting to Judaism. They sometimes listened and sometimes walked away. They sometimes asked probing questions. They always stopped pestering me.

I therefore offer such an approach as a counter to missionaries, but my offer has one proviso: In order to offer Judaism, it is necessary to know it well enough to present it. This counter-missionary approach requires each of us to be armed with Jewish knowledge. We have to organize in our minds how Judaism can be understood, appreciated, and briefly presented, even when we confront a mocking non-believer. We have good precedent for this.

This ability to explain Judaism succinctly is a unique form of self-knowledge and Jewish education, one which will not only make us more literate, but which has the very practical use of fending off the missionaries who assault members of our community.

It is time to consider such an approach

IPS

Continued from prev. page
enough of them a good education."

He warns that, if we end up in a situation where most of the people in the community who lack a good education are minorities, we will confront increasingly serious social problems.

Pickett says it's not too late.

"We're not Chicago, we're not Detroit, we're not New York City yet. There are some good schools within IPS."

He says the system also must stop the uncertainty. "Year after year, the system lurches from crisis to crisis."

Pickett said he would also like to see an end to the current system of busing. He would like to see a task force of civic and business leaders and others develop an alternative to the expensive system of busing that costs IPS around \$28 million to \$30 million a year.

He says he believes U.S. District Judge S. Hugh Dillin would listen to a well-constructed alternative to the busing that was instituted to bring about racial balance in the schools, but has been associated with a decline in school quality for the community, including minorities.

Newmans

Continued from page 5
Jews to adopt and difficult to match children of Jewish descent with Jewish parents.

They said there is a presumption among many private and public agencies that most children are of Christian descent. There also are biases by many birth parents against having children raised Jewishly, according to the JCAN.

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JEWISH POST & OPINION

EDITOR'S CHAIR

Universities learn lesson

It would seem as if the university world is finally being held accountable for its tolerance of clearly anti-Semitic speeches under auspices if not of the university at least by agencies of it and supported by funds collected from all students. The removal of the president of Howard University is one case. The other is an appeal court's overturning a \$360,000 award to Dr. Leonard Jeffries.

Universities may not be so eager to rule that anti-Semites have the right to free speech to their student bodies, and rewarding them with large fees that students of all religions and viewpoints prindrive.

At the heart of what was taking place was the welcoming to college campuses of speakers certain to divide the student body, regardless of the known message of the speakers; in this case — lies about Jews specifically and whites generally. That a black sponsored university has taken the first step and is replacing its president is instructive.

Perhaps now other university regimes will follow the guidelines of what a university is all about, education based on facts; and rule out demagogues whose goals betray higher education principles.

Hungary admits deportations

BUDAPEST — Although decades late, for the first time ever Hungary has held official ceremonies commemorating the deportation of 600,000 Jews to death camps during World War II. The events were organized partially to bring Hungarian anti-Semitism during the war and currently to the attention

of the populace.

Meanwhile in Paris the rescue of Bulgarian Jews during the war was celebrated with President Zhelju Zhelev expressing the hope that a free and united Europe will be declared a zone where xenophobia and anti-Semitism will not be tolerated.

Israel economy is not that good

TEL AVIV — While in many business quarters, Israel is compared in economic development with Taiwan and Hong Kong, etc., the view here is that the country's ability to compete in world markets had not improved in the past year. A report by the

Israel Institute of Productivity just published notes that the trade deficit is growing and imports increasing at the rate of 1 percent a month.

Net production per worker was worth \$39,000 compared to \$57,000 in Japan and \$69,100 in Switzerland.

Jews welcome Rabin on visit to Moscow

JERUSALEM — Prime Minister Yitzhak Rabin was in Moscow for four days meeting with top officials for the first visit of an Israeli prime minister to Russia. At one time, before she was prime minister, Golda Meir was the Israeli Ambassador to Moscow.

Although Russia's role in the Middle East is considerably decreased, Mr. Rabin was gracious when he said, "We will have a chance to clarify our positions to the Russian leadership with the intention that Russia can play a positive role as it has done in Yugoslavia."

20 Israelis watch S. Africa election

JOHANNESBURG — A delegation of 20 Israelis will be coming here to aid in monitoring the country's first democratic elections on April

27. Three of the delegation are Knesset Members and six are part of an official UN team.

Rabbi Barry R. Baron of Houston called to enter a subscription and we got to talking about the forthcoming convention of the Rabbinical Assembly at the Concord and we have every intention of covering it after a long lapse since the time of their convention at the Park Synagogue in Cleveland when we were barred from one of the sessions which on the program was not designated as either an executive session or in any other way which would have precluded the press from covering it. The same thing happened at the convention of the Central Conference of American Rabbis which we have covered year after year and we haven't been back there either.

One drawback at covering conventions is the steep cost and the Concord, although they provide luscious meals, isn't exactly the Salvation Army either. The Concord advertises in a number of Jewish publications, and certainly the P-O should be included as one of their principal media because we can assume that hundreds of our readers are their best guests. The problem is that with our national readership when one of our subscribers from Boston or Cleveland or Pittsburgh or in the many small communities where the one Jewish paper that is read is ours the Concord has no way of knowing that it was their ad with us that brought that person as a guest. Plus The Concord management doesn't seem to realize that there is no kosher resort outside of Florida for readers in the Middle West where our Kentucky and Indiana editions are based and in the summer you don't go to Florida for your vacation.

The stand we have taken against being barred from sessions of conventions open to the delegates relates to our contention that the Jewish press deserves the same kind of consideration for the job it is doing in the Jewish community as for instance the New York Times or any daily paper. All national and local Jewish organizations want their activities reported in the Jewish press and

the editors are happy to comply when they provide news of their activities. By the same token Jewish publications should enjoy privileges that make it possible for us to report accurately on developments in Jewish life, of which national Jewish conventions are a significant occasion. Now that we have rejoined the American Jewish Press Association, which we organized in 1944 here in Indianapolis, perhaps we'll seek to present a resolution that will embody the thoughts we have just presented.

Rabbi Gertel in his column this week relates the incident of the alleged sexy story in the Talmud, but doesn't let the reader in on the gist of the story itself. Perhaps he doesn't want to spread the story, which, in our opinion, is hardly sexy at all. It involves a man falling off a roof and landing on a woman with whom he has sex. Why the Talmud includes the story — to illustrate intent or lack of it — Rabbi Gertel explains; but to do that without relating the story itself would, it seems to us, only confuse readers.

The only way we can explain the boo boo when we noted in last week's issue that the Plum Street Temple was being refurbished and then moved it from Cincinnati to Cleveland is that things get hectic here on Monday as we try to get all the news into the paper that goes to press that night. We have been in the Plum Street Temple and as a sort of architectural buff we love its architecture and appreciate the fact that the Cincinnati Jewish community thinks the same way — that it must be preserved, even though it long has been in a neighborhood that has deteriorated. In fact our mother, olav hasholom, was a Cincinnati girl and her family was prominent back in those days — the Rosenbaums and the Tennenbaums.



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5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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El Al plane narrowly avoids crash landing

BEN GURION AIRPORT — All of Israel's hospitals were put on alert as an El Al 747 was forced to take emergency measures when the plane's undercarriage malfunctioned. An Israeli F-15 scrambled to check whether the wheels were extended and friends and relatives were shepherded into a private room.

However, the plane landed safely with barely 15 minutes of fuel remaining.

"You never saw people so glad to get off a plane in your life," a British passenger among the 390 on board was quoted as stating.

At one point a passenger recited the Sh'mah over the loudspeaker.

Pilot Capt. Michel Sitbon told reporters that "for 35 minutes we could not move the wheels. We activated all the systems in preparations for a crash landing but at the last minute we heard the landing gear going down, although we could not be sure that it had locked in place."

School prayers ruled founding fathers' aim

JACKSON, Miss. — The question of school prayers, which has engaged some of the best minds in American judicial circles, did not affect a decision of Judge Chet Dillard of Hind County Chancery Court, who affirmed without doubt that the Constitution's authors "did not intend to ban school prayer."

Overruling the action of the Jackson school district's decision that suspended a principal for permitting a student to read a prayer over the school intercom, the judge wrote that "in just a relatively few years, beginning in the 60's, it has become a constitutional right to have an abortion, avoid the death penalty for at least 10 years, but unconstitutional to pray in school except under very limited circumstances. There is a valid argument being made that the attempt to prevent the freedom to offer prayer in school has led to the loss of moral values in public education."

Since the principal, Bishop Knox, was dismissed in November, protest rallies and politicians, including Gov. Kirk Fordice, have come out in favor of school prayer.

Jeffries loses \$360,000 award

NEW YORK — Whether Dr. Leonard Jeffries will consider it justification remains with him, but in a Federal Appeals court decision he lost the \$360,000 awarded him in damages from City University for demoting him while restoring his position as chairman of the black studies department. He had been removed and then filed suit for damages after he ac-

cused Jews of responsibility for the slave trade and said Jews and the Mafia conspired in Hollywood to disparage blacks in films. His attorney, Joseph Fleming, answered the question when he said his client would have been happier had the court upheld the \$360,000 award, adding also his reinstatement.

No different than in U.S.

ISTANBUL — It's the same story, if not in the same degree, in Turkey as elsewhere when it comes to assimilation. Although the figures here are only about 10 to 15 percent, the common belief is that it is twice that number. The Jewish community here numbers only 22,000 out of a population of about 12 million Muslims.

A new Jewish school with

top academic standards and state-of-the-art facilities is scheduled to open in September for eventually 1000 students. The Jews of Istanbul are financially self-sufficient. The Joint Distribution Committee is planning three Jewish camps on nearby islands. Ninety-five percent of Jewish students here go on to universities to complete their education.

Old complaint—English replacing Hebrew

JERUSALEM — It is almost no longer "shalom" but "hi" and "bye" and it is "cool" to be "in" as Hebrew has lost out to the tongue everyone hears in movies and cable and tv.

It is an abomination to the purists of the Hebrew Language Academy and some consider it a danger to Zionism itself, whose goal was that Jews no longer needed to assimilate into the culture of others.

If there is any Hebrew in names like Body Hobby gyms and Chicken Baguette, no one can find it, and so Shoshana Bahat, a member of the Language Academy can say, "There's no doubt that this is one of the worst things to happen to us. It betrays a lack of culture tinged with snobbery," adding, "why should I have to use English words like 'celebrity' or 'item,' as news item, when there are perfectly acceptable Hebrew alternatives?"

But then there is Netiva Ben-Yehuda, whose family name tells a story, since she's a granddaughter of the Eliezer, who together with the late novelist, Dahn Ben-Amotz, has co-authored a successful dictionary of Hebrew slang. She terms the criticism of the use of English terms as "shtuyot," rubbish.

She explains that the reason English words are preferred to Hebrew is because the "stuffy minds of the Academy" come up with artificial sounding creations. She also notes that the Academy's own name in Hebrew includes the not-so-pure "academia."

She pointed out, in addition, that modern Hebrew borrows from English — and other languages including Arabic — in the same way that ancient Hebrew took from the major languages of the day, such as Aramaic.

Official's wife treated in Israel

JERUSALEM — The plane carrying to Israel the wife of the deputy prime minister of Tajikistan who is pregnant and has a heart condition, was permitted to continue its voyage after being forced down by Russian civil aviation authorities. She is under treatment at Ha'emek Hospital in Afula.

Wallenberg statue in London, finally

LONDON — It is a Roman Catholic who has Jewish relatives who is making possible a British monument to Raoul Wallenberg, the Swedish diplomat who saved the lives of scores of thousands of Hungarian Jews during the Nazi era. David Amess, a Member of Parliament, has been fighting since 1989 for such recognition for Wallenberg, and twice his

bill to erect a monument on government-owned land has been defeated.

But now London's Westminster Council has voted to erect a memorial at Marble Arch in the city's West End.

Wallenberg was never heard from again after he was jailed by the advancing Russians at the end of the war.

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Israel military bases in West Bank—Rabin

JERUSALEM — Prime Minister Rabin told two reporters for The Jerusalem Post that he basically agreed with the Allon Plan that would give Israel strategic military bases in the occupied territories. When David Makovsky and Alon Pinkas asked the question, "Do you still support the Allon Plan?", the answer was, "Basically, yes."

That elicited the next question: "Under the Allon Plan, Israel maintains sovereignty in the Jordan Valley. Is this still your view?"

To which, Mr. Rabin responded:

"Well, what we want is not to be in control of another people. Let's face it: The Palestinians are an entirely different entity. Religiously, politically and, you can say, nationally. I don't want Israel to become a binational state. I believe in the right of the Jewish people to live all over the land of Israel. By my own choice if I had the whole of the land of Israel to make the people of Israel a binational state of, let's say, 4.3 million Jews, let's assume 5.5 or 6 million Jews, and 3 million Palestinians. This is not, in my humble opinion, the vision of Jews in the last 2,000 years, about the return to Zion."



2ND BLIND RABBI — Of the 144 rabbi who were ordained at ceremonies of the Rabbi Isaac Elchanaan Theological Seminary of Yeshiva University, one, Rabbi David Keehn is legally blind. Despite lacking full sight since age 18, he can see some images and shades of lightness and darkness and is already working as a pastoral care resident at Memorial Sloan Kettering Cancer Center and the New York Hospital-Cornell Medical Center both in New York. Keehn is the second blind rabbi to be ordained by Yeshiva U in its 107-year history. In 1986 then 47-year-old Rabbi Joseph Wenefsky, a noted Talmudic scholar and author who had been blind since age 12, was ordained.

LaRouchers demonstrate, but no one was watching

LOS ANGELES — The followers of Lyndon LaRouche, who has just been released from prison for conviction of taking funds from "frail widows and widowers" to finance his cult, failed to realize they gave Herb Brin and his Heritage chain of Jewish newspapers valuable publicity when they picketed his offices here.

The demonstrators used bull horns to express their views about Mr. Brin, charging that he was a Nazi and that he and Henry Kissinger, with the blessing of the Queen of England, were making a killing in "West Bank real estate."

The LaRouchers were more inclusive than merely Mr. Brin. Their signs urged also "Bust the ADL — Shut Down Dope, Inc."

The demonstrators were not too successful and were able to pass out only one handbill, which Heritage reported promptly was relegated to Vermont Street.

Evidently with advance knowledge of the picketing, some of whose members were Jewish according to Heritage, a University of Southern California historian was on hand to tell them that it was LaRouche who made a deal with the anti-Semite, Willis Carto, to deny the Holocaust.

Taking part in the demonstration were the LaRouche candidates for governor, senator and superintendent of public instruction.

As the tableau was about to disperse, Irv Rubin showed up with his own electric bullhorn. A few blasts and the demonstrators dispersed.

Newspapers and tv had been alerted by the LaRouchers, but recognizing that this was a publicity stunt, sent no reporters.

OBITUARIES

Philip Gelber, 73, Metuchen leader

METUCHEN, N.J. — Philip A. Gelber, a founding member of the Jewish Federation of Greater Middlesex County, died here at the age of 73. He was the owner of American Petroleum Corp.

Dr. J. Margoliash of Marin County

SAN FRANCISCO — Dr. Jacob Margoliash, a founder of Marin's only Conservative synagogue and the county's only Jewish community center, died in his sleep at the age of 85. He was a dentist here until 15 years ago. For years he was president of Kol Shofar Congregation. He served in France and North Africa in World War II as a Major in the dental corps.

Rabbi S. Weller dies in Arkansas

LITTLE ROCK, Ark. — Rabbi Seymour Weller who has served Congregation Agudath Achim here since 1978 died last Tuesday. He is a past president of the Rabbinic Alumni Association of Yeshiva University and locally he served as Auxiliary Chaplain at the Little Rock Air Force base. He is a member of the National Association of Professors of Hebrew in American Institutions of Higher Learning. He served in Fort Wayne, Ind., where he was past president of the Ohio Valley Region of the Zionist Organization of America.

British Jews 10% of nation's rich

LONDON — Although Jews constitute a minimal percentage of England's population, when it comes to Britain's richest "500" as named by the Sunday Times, Jews are 10 percent of the total. The figures produced by the paper state that more than 50 Jews account for a combined wealth of £5.3 billion.

At the very top is a figure not too well known in the American Jewish community, but a factor in Europe and also in Israel, Hungarian-born George Soros, who accounts for £633 million of the Jewish total.

Others are David Lewis, Stephen Rubin, Sir Evelyn de Rothschild, Lord Rothschild, Alan Sugar, Leon Tamman, Andrew Cohen, Sir Geoffrey Leigh, Leslie Silver, Arnolf Ziff, Sami and David Shamoon, Sir Leslie and Lady Porter, and Michael Winner.

Slowly, slowly moving to a peace agreement

The simplest way to bring readers up-to-date on what is happening as for as the peace process in Israel is to quote from headlines as follow from the daily press.

The New York Times of Monday reports two news stories on the question, both on page three. The banner across the page stated: "Rabin's Troubles: They May Affect Peace Talks". The second story on the page reads, "Christopher Begins Journey to Promote Mideast Peace."

Then a news story in the Indianapolis Star is headed, "Israel says Dismantling Settlements, Ceding Land Are Keys to Lasting Peace."

What is going on then are the peace talks which are nearing successful completion, while attention now is being diverted to a similar conclusion with Syria, the toughest problem of all.

However, it is the dismantling of the settlements in the West Bank which is causing most of the hand-riding. While the Israel-PLO peace deal does not call for the removal of any of the settlements, Agriculture Minister Yaacov Tsur told the Associated Press that Israel will have to dismantle Jewish settlements in the occupied territories. As for peace with Syria, there too Israel will depart from most of the Golan, although the English language suffers badly as both sides try to state what could happen without committing themselves. It is clear that Israel will require UN supervision over the Golan for a period of years, but it is just as clear that Rabin's goal is a solid peace with Syria.

In both West Bank and the territories, Rabin will require considerable good luck if he is to emerge unscathed as Israel retreats to her "green line" which is prior to the land she occupied as the result of the wars waged against her.

Christopher is said to carry with him proposals for consideration by President Hafez Assad of Syria. Syria, Jordan and Israel are to resume talks in Washington next month. He hopes to be able to witness the signing ceremony for the agreement with the PLO on Jericho and the Gaza Strip, which is believed to be near agreement by the two parties.

As to the water supply for Jericho and Gaza the Palestinians will be supplied by Israel's national water company, Mekorot, for which they will pay, meanwhile agreeing to cooperate in safeguarding water resources in the region.

Hebron Yeshiva Knesset Israel in Jerusalem
Givat Mordechai

The American Friends of Hebron Yeshiva
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mourn the passing of a devoted friend, an
esteemed and leading rabbi and a Jew of
stature, the late

Rabbi Seymour Weller, z'l
Little Rock, Ark.

Our condolences to his wife, Vera and to his
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any more sorrow

המקום יחם אתכם בהון אבל ציון וירושלים.

Rabbi Isaac Hebroni, President

Talmud sex story gets big headlines

By **RABBI ELLIOT B. GERTEL**

Throughout the Middle Ages, beginning in 1244, the Talmud was burned by the Church, which called it vulgar, lewd and anti-Christian.



And in 1993, the Talmud was declared "politically incorrect," an instrument of sexual harassment — an incident currently making headlines in a metropolitan daily paper.

It all started in Hyde Park, Chicago's university and seminary neighborhood. The story was in the March 24 edition of the *Chicago Sun-Times*. With all the pressing news in the world, the *Sun-Times* chose this headline: "Unholy War Over Sex Harassment." Running down the left column of the newspaper, in relatively large print, we read: "One night in 1992, Professor Grayden Snyder of Chicago Theological Seminary told his religion class a story from the Talmud, the Jewish book of laws. Snyder says he used the story, a hypothetical tale of a man and a woman accidentally having sex, to address the question of intent to sin. But a female student complained that his telling of the story was sexual harassment. The school agreed and disciplined Snyder. Now he's taking the case to court."

The *Sun-Times* story went on to say that Snyder has been using the Talmudical anecdote for 34 years, and that the 63-year-old professor was, as a result of one student's complaint, required to undergo psychological testing, take workshops in sexual harassment, and other restrictions. He insists that he did not tell a dirty story or make sexual advances but simply told "a story illustrating the Bible from the field of Judaism at the time."

The reporter for the *Sun-Times*, Adrienne Drell, whose story was appropriately formatted on the front page in Medieval gothic, cited the story from the Talmud,

quoted the exact reference, Baba Kamma, page 27A, and implied in her article that the passage itself is racy enough to have provoked controversy.

The reporter was correct that the Talmud is "the Jewish book of laws." But it is much more than that. In our tradition, it is the Oral Torah, without which the Written Torah cannot be understood.

While it is important to the Jewish community that a matter involving our sacred literature be made known to us, one must ask whether the reporter has had something to do with making the Talmudic story the focus of the discussion.

Or was it the professor who threw the Talmud to the wolves, or to the flames? Had

diversionary classroom humor, or off-color entertainment.

And what about Chicago Theological Seminary? Do we have here a case of overriding concern for "political correctness" leading to the wholesale slander of the sacred book of another faith, the book that the church has always liked to see burnt, anyway? The Talmud isn't only a collection of Jewish laws. To the Orthodox and to many Conservative Jews, it is a Divine revelation on a par with the Torah itself. To Reform and Reconstructionist Jews it is the repository of the classical Jewish view of life, people, God, as developed in the most important period in the formulation of Judaism as we know it. Did anyone at

While it is important to the Jewish community that a matter involving our sacred literature be made known to us, one must ask whether the reporter has had something to do with making the Talmudic story the focus of the discussion. Or was it the professor who threw the Talmud to the wolves, or to the flames? Had he used the story for 34 years to titillate the students, to get a good laugh, at the Talmud's expense?

he used the story for 34 years to titillate the students, to get a good laugh, at the Talmud's expense? Was the Talmud used to give a full picture of religious thought at the time, or to add a little color, maybe some off-color?

The professor used the story to illustrate kavanah, intent. There is much discussion in Jewish law on that issue. Our tradition deals with the subjects of responsibility and intent in detailed, brilliant, sophisticated ways, on a par with current psychological and philosophical inquiry. We may never know what the professor's intentions were, though it might appear to all but one student that he meant well. Only he will know whether he was using the Talmud in the name of good comparative scholarship, or

Chicago Theological Seminary stop to consider that a statement should have been made extolling the Talmud for what it means to the Jewish People and to world literature, with some kind of disclaimer that it isn't the story on trial but the way it was used?

Is there recognition at Chicago Theological Seminary, and on the part of liberal Protestantism in general, that despite all the explicit discussions, or actually because of them, the Talmud created a civilization of sexual modesty, morality and family purity that has been the envy of humanity, when Jews took the Talmud seriously? Is there recognition that when Christians have respected the Talmud, such as the Christian scholars who have shown the unfairness and prejudice of

New Testament writers when talking about our rabbis and Pharisee teachers, that a precious source of morality and spiritual insight comes to the fore?

Did this liberal Protestant seminary throw our sacred Talmud into the flames, doing by worshipping political correctness what the Medieval Church did?

What about the student who brought the complaint? Was there any prejudice against those "old patriarchal rabbis" on her part that might have politicized this matter? What about her suitability for the ministry? Aren't there times when, out of concern for another faith, one must choose one's battles carefully so as not to cast aspersions on another religion, especially given all the historical associations here? Had she not been offended before or since? And if it is the Talmud that offends her, can she represent her church without prejudices in an interfaith climate? A staff member at Chicago Theologi-

cal Seminary once bragged to me that a certain faculty member is their person who handles Jewish-Christian dialogue. Is that such a specialized and esoteric field that it is not the concern of every faculty member and graduated minister?

Am I bringing up medieval associations that should be forgotten, finding anti-Semitism — or at least anti-Talmudism — where it doesn't exist, dredging up old associations long after new associations have taken hold?

I don't think so. And one piece of evidence I did spot while snooping around the Seminary library convinced me. In the library on the return cart were the two volumes of the Soncino translation of Baba Kamma in the Babylonian Talmud, the text where that story is from. So the issue may well become the Talmud after all. It would certainly become convenient for all sides in a trial if it were.

Wait and see.

Mandela welcomes support of Jews

JOHANNESBURG — Nelson Mandela who is expected to be sworn in as South Africa's first black president said his party will need the Jewish community's support to help create a better nation. He said he is not asking Jewish organizations to directly support the ANC, but there are many influential Jewish business people who have an important contribution to

make in the partnership between the private sector and the government. He added that "We believe that the Jewish community, which suffered so much under racism and who have a proud history of resistance and humanitarianism, will continue to provide their support to a non-racial and democratic dispensation in South Africa."

Rabbi Moses Rosen suffers 2 strokes

BUCHAREST — The one European rabbi who served during World War II and was a member of the Romanian parliament, Chief Rabbi Moses Rosen has suffered two strokes and the 81-year-old

spiritual leader is partially paralyzed on his left side. It was his high status that enabled nearly the entire 400,000 Jews in postwar Rumania to emigrate to Israel.

Jews said control Hungary's press

BUDAPEST — Jews were called on to "relieve the nation of the 50-year-old charge of collective guilt" by Hungary's right-wing extremist Istvan Csurka, who noted that the Hungarian government had duly paid respect to the victims of Nazism and made amends "in

the name of Hungarians."

He wrote in an essay published in the far-right weekly, Magyar Forum, noting the 50th anniversary of the Nazi occupation of Hungary, that Hungarians were in a state of fear because of "extremist" Jewish control of the media.



YOUR NAME

By David L. Gold
Installment No. 213

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoyzmer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. Please include LSASE (52¢ postage).

Relatives sought

Rawna Sheri Romero (767 Spruce St., San Francisco, CA 94118) writes: "I would appreciate your help in reconstructing my family history, made difficult by the fact that two adoptions have deprived me of any significant information about my biological relatives.

I have reason to believe that my biological maternal grandmother was named **Edna Harriman** (or possibly **Herremann**) and that she arrived in the United States in the 1930s from Germany. On 4 April 1936 she gave birth to my biological mother, Donna Mae, in Rapid, City, SD (during her pregnancy she was living at the Behrends Home for Unwed Mothers, in that city). Not being married and being quite young at the time (18 to 20, I suppose), my grandmother gave Donna Mae up for adoption.

Afterwards she continued to live in Rapid City, where she worked as a maid. It is possible that she was a Jew. My father, Jack Edelstein, born in the 1930s (probably between 1934 and 1937), was an Orthodox Jew, of Western Ashkenazic origin, who at one time was living in southern California (1956-1957), possibly while on military duty there. His parents came to the United States from Germany in the 1930s and lived in Florida, where he returned after his stay in California. He may have had a female relative (mother? sister? cousin? aunt?) named **Rana?** or **Rona?** or **Rhoda?**, for whom I am named.

I am now considering converting to Judaism (or reclaiming a Jewish heritage lost) and would therefore appreciate hearing from anyone who can supply any information whatsoever about my biological parents or their relatives."

Rosner

Miriam K. Feldman (2825 Sunset Blvd., Minneapolis, MI 55416) asks for the origin of the family name **Rosner**. This name has various meanings:

(1) If **Rosner** is a non-German respelling of **Rosner** (a name borne by both Jews and non-Jews), it means "native and/or resident of any of a number of places in Silesia (now part of Poland), Upper Lusatia (now part of Germany), Bohemia (now part of the Czech Republic), Moravia (now part of the Czech Republic), or Slovakia called **Rosenau**, **Rosna**, **Rossen**, or **Rossen** in German" (for example, **Rosenau** is the German name of the town in Slovakia about 50 kilometers west-southwest of Kosice called **Roznava** in Slovak).

(2) If **Rosner** is a non-German respelling of **Roßner** or **Roßner**, it contains German **Roß** "horse" and was acquired by a horsedealer, a groom, or the driver of a horsedrawn vehicle.

In any case, the name is of German origin, it was thus acquired in some country where German was official, and its present form is a respelling of some earlier form. Only genealogical research could determine which of the meanings is applicable to M.K.F.'s token of the name.



JEWISH THEATER

Singer's steamy shtetl story

By IRENE BACKALENICK

The remarkable fact of Isaac Bashevis Singer's stories is the depth of humanity they reveal. We may have thought that our Eastern European



forebears lived quiet lives in the shtetls, that nothing ever happened. Not so! At least, not according to Singer.

We may have thought that time passed in grinding poverty and religious observance, that the men with their studies and the women in the kitchen shared staid, stodgy lives. But Singer tells a different tale, a tale of life seething beneath the surface. His stories teem with human emotions — wide-ranging, colorful and impassioned — no less so because of the limited shtetl world.

And now, to set us right, we have Singer's "Teibele and Her Demon" playing off-Broadway at the Jewish Repertory Theatre. There are, in fact, remarkable doings in the village of Frampol, where Teibele lives. This little drama, so typical of Singer tales, is loaded with lust, yearning, fear, remorse. Originally a short story, it has been adapted for the stage by Singer with Eve Friedman.

What's going on in Frampol? Teibele, a beautiful woman in her 30s, is an aguna, abandoned by her husband and left in marital limbo, unable to divorce or remarry. Alchonon, a shabby scholar who studies the Cabbalah, loves her from afar. When he discovers she believes in demons (and all the superstitious claptrap of Jewish folklore), he hits upon a diabolic way to seduce her. Pretending he is the demon Hurmizah, "ruler over darkness, rain, hail, thunder and wild beasts," he comes to her in the night. Thrilling Teibele with wild tales, he wins over her body and mind. Marriage, her prior marriage to Moishe Mattis, was never like this.

Meanwhile, she has nothing but contempt for the lowly scholar Alchonon, whom she never recognizes to be Hurmizah. Director Daniel Gerroll cleverly uses no disguises for Alchonon, but simply has him remove his shirt and glasses and slip into a new personality. There is much to chew on here. Is Singer suggesting the woman never really "sees" the scholar, the man she sees in the village every day? Taken a step further, is he suggesting that one should look beyond the surface, that one should see with an inner eye?



(l-r) David Bishins, Liz Larsen, Betsy Aidem and Steve Mellor in a scene from Isaac Bashevis Singer and Eve Friedman's *Teibele and Her Demon*.

Whether one takes "Teibele" at face value or explores it for further meaning, it is an intriguing play — and now delightfully staged by Gerroll. Performances are top-notch by the radiant Betsy Aidem as Teibele and Steve Mellor as the impassioned Alchonon. Their love scenes are sizzling. And solid support is forthcoming from Liz Larsen and David Bishins, as their two best friends.

Our only criticism of the play itself is the ending, which drags on too long, losing the story's initial zest and fire. But along the way, Singer gives us a running commentary on 19th century Jewish shtetl life, with its people and their burning emotions.

Settlers launch two new cities

JERUSALEM — While a number of settlers in the West Bank have indicated their willingness to leave the area providing they are compensated, two new communities have been launched in Samaria, one named Kedu-

mim with 150 homes and the other with 50 houses at Barkan. Attending the inaugural ceremonies at both locations was Likud Party chairman Benjamin Netanyahu.

Hitler's birthday: only a few attend

MOSCOW — They could manage only to scrounge up 15 demonstrators and the Russian neo-Nazis marked Hitler's 105th birthday by marching through the center

of the city, chanting anti-Semitic slogans. The March ended near the Red Square with a handful of police observing their tactics but not intervening.

Pulpit changes

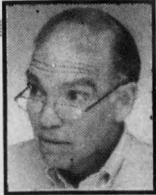
Rabbi Deborah Bronstein has been elected to fill the pulpit of Congregation Har Hashem, Boulder, Colo as Rabbi Herbert Rose has announced his retirement...Rabbi Norman Hirsch has announced his retirement as spiritual leader of Temple Beth Am, Seattle, after 33 years in the pulpit...Rabbi Martin Berman, Southfield, Mich., has been elected to the pulpit of Congregation Shaaar Shalom, Toronto...Rabbi Barry Dov Lerner will be installed in the pulpit of the Emanu-el Jewish Center, Mt. Vernon, N.Y. this Sunday.

WHAT I HAVE TO SAY

Bosnia first, then Israel

By JIM SHIPLEY

America is weary of saber rattling, weary of confrontation, weary of solving other people's problems. A simple surgical military strike might



be acceptable, but the problem is we seem to either be too tentative about it or mess it up and commit butchery.

We went into Grenada for one reason and one reason only. The Reagan administration had screwed up royally in Lebanon. 219 Marines paid the price. But, fully knowledgeable about the American attention span, Reagan went on television two days later to state we were about to save this strategically important Caribbean Island which was never heard from before (or since).

It took us four days to subdue 50 Cuban laborers. We couldn't find 200 American medical students (who didn't know they were in danger) and the only losses we suffered were from military screw ups of our own. Some victory.

Then "General" Bush took on Panama. He sent the 82nd Airborne to kidnap the head of state of a friendly nation. A head of state who we paid, supported and allowed to run a huge drug ring. We killed hundreds of civilians, subdued our prey through rock and roll and left the country, like Grenada, to rot after our leave-taking.

Bush also got us into Somalia. Do you suppose he did that just to spite Clinton, knowing Clinton would have to clean up the mess? We left there and while we postponed disaster for a year (at a cost of over a hundred American lives), it will come, for nothing has changed. Nothing.

So, we have a right to be weary. Along comes Bosnia and we turn over our sovereignty to the UN. The UN devises a strategy that cannot work. Rather than defeat the aggressor, they only antago-

nize him. Every time the Serbs call the bluff of the UN commander, the UN backs down. And it looks like we back down right along with him.

The President of the United States goes on television and states that "we are not trying to determine the outcome of this war." Oh, O.K. — the Serbs just got a green light. The real problem is that we have no foreign policy. The simplicity of anti-Communism has been replaced with aimless drifting. With strong economic desires and ever quieter "human rights" concerns.

One cannot help but wonder what would happen if indeed the Arabs sign off on a piece of paper and Israel depends upon the United States and the UN to guarantee the peace. When the shooting starts in earnest as it did in what was once Yugoslavia, will the U.S. step in? Will one American life be offered to save a Jewish State?

But wait, you say — Israel is not Bosnia! Look at the Air Force! Look at the I.D.F. O.K. — Look at 1973. Israel won, but at what cost? Could Israel win the next one? Probably. But with a shrunken set of borders, with less maneuvering room, with shoulder held missiles able to knock out the penthouse of the Tel Aviv Hilton, the victory would be bloody, mean and inconclu-

sive. Who can really "guarantee" a peace? Only the participants on both sides. Specifically at this time in history.

When you sit down to negotiate, you must deal with the realities on the ground. Arafat cannot roundly condemn the random acts of terror by Hamas. Hamas is a quiet partner in his overall scheme. He may not even like it, but he is in no position to get rid of them. Should Israel turn over even Jericho and Gaza to the PLO, a Somalia like disaster would be right behind. He is less organized than the war lords of Africa.

And can't you just see Bill Clinton ordering U.S. troops in to keep the peace? And if not them, who? The Norwegians? The Fijis? Wonder if they would be as effective as they have been in Lebanon?

Peace is to be desired. Peace is to be worked for. But do not count on the United States to see it through. We can shake fingers, we can throw up economic barriers — as long as those against whom we act are not a big part of our overall economic plans. Ask the Bosnian Muslims: What makes you different than those in Kuwait? They already know the answer. And they can empathize with Israel, who also has no oil.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

ABOUT BOOKS

By JACK FISCHER

The theory of fascism is not necessarily anti-Semitic as evidenced by the relatively large number of Jews who were members of Italy's Fas-



cist Party. This fact and many other aspects of fascism are discussed in a fascinating new book published by Princeton University Press, *The Birth of Fascist Ideology: From Cultural Rebellion to Political Revolution*, by Zeev Sternhell with Mario

Sznajder. (This month, \$29.95).

More on fascism and, in particular, the evolution of Italian anti-Semitism is included in *Mussolini's Empire: The rise and Fall of the Fascist Vision*, by Edwin P. Hoyt. (Wiley, March, \$24.95).

Free love, paranormal phenomena and the Holocaust are among the themes dealt with in the late Isaac Bashevis Singer's novel, *Meshuga*, translated by the author and Nili Wachtel. The novel's title evokes Singer's pessimistic vision of the world as an insane asylum. (Farrar, Straus and Giroux, April, \$22).

One of Israel's great novelists is the subject of a new book of criticism. *Aharon Appelfeld: Continued on page 12*

FLEISHMAN'S FLIGHT

Let's test the Arabs

By ALFRED FLEISHMAN

I am now doing the same thing for some of Prof. Shlomo Avineri's remarks in rebuttal and answers to some questions at the same meeting as



we did last week for Moshe Shamir.

"There is a great fear in many people about the present situation. About Iranian fundamentalism. Almost everyone felt about six years ago that the Iranian revolution would spread all over the world. Fundamentalists under every bed! They were really worried about Iranian fundamentalism. However, that has not been a great success.

"There are also a lot of people who think the two million Palestinians and PLO (in Judea, Samaria and Gaza) will disappear. But I know what will come in the PLO's place. Hamas!

"Let's be realistic. We must form other coalitions. And some of these coalitions can be within surrounding Arab and other countries. They all have just as much to fear from the fundamentalists in Iran. They (Iran) are a threat to the entire Middle East and all over the world (they are a threat to Turkey, to Saudi Arabia and others). We are not the only country that is worried about the Iranian world. There are some moderate Arab states which also think Iran is a danger.

"Yes, I would very much like to see the PLO renounce their covenant against Israel. But I believe in reality, it's only words. What would some people say if the PLO did renounce its covenant right away? Some people will simply say, 'well, if they renounced it, they can start it again.'

"But has there been a change in the Arab world by reality, not by declarations? There has been by their actions in the very meetings with Israel which they vowed never

to do. Of course we need to keep our guard up and we will.

"There are some people who believe that somehow the two million Palestinians will disappear. They won't.

"Russia is doing something about peace. By just not being able to meddle any longer in the Middle East as the Soviet Union did. I wish Assad would join the Zionist movement! But, that's not going to happen. He is negotiating on something with Israel, but not because he wants peace but because he has no Soviet umbrella anymore.

"If you look at the treaty we made in Oslo, we made concessions and so did the Palestinians. But you have to judge how people behave.

"For the first time in years we have heard something more from the Palestinians than 'let us just eradicate Israel.'

"The solution to not making war, it is not making war!

"Again I say, we must answer two questions. Has there been a change on the Arab side? Has there been a change?

"What didn't we say about Sadat when he attacked us on Yom Kippur? We labeled him as a former collaborator with the Nazis, which he was!

"The British put him in jail in 1942. How do you judge things? By declarations or realism?

"Syria says no peace with Israel! But there are negotiations with Israel in Washington. Again, because they (the Syrians) realize they do not have the Soviet allies anymore.

"He said never peace with Israel. And now he is negotiating a peace of some kind with Israel. There is some change, you have to admit.

"The PLO also has been committed to the destruction of Israel. But they are now passing resolutions calling for two states! Somebody who says he will never recognize Israel is reaching out.

"Do we trust them or don't we? I don't know. You have to judge the way people behave. Are they doing this because it means they love us? No! They are not making war and he (Assad) is not making love.

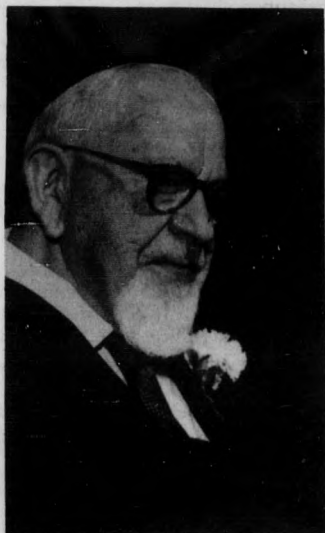
"What is the alternative to

Continued on page 14

Dr. Mordecai Kaplan's tenth yahrzeit – a personal tribute

This past November marked the 10th Yahrzeit of the passing of Mordecai Menachem Kaplan, rabbi, teacher, philosopher, scholar, and author.

By RABBI WILLIAM BERKOWITZ



Rabbi Mordecai Kaplan

Without question, Mordecai Kaplan was the foremost thinker of 20th Century American Jewry who influenced and inspired every facet of Jewish life. His contributions of Jewish thought as well as his activism on the American Jewish scene earned for him a special place in the pantheon of those who have had a profound impact upon several generations of American Jews. Scholars as well as former students have analyzed his monumental contributions of thought that are to be found in such major works as *Judaism as a Civilization*; *The Future of the American Jew*; *A New Zionism*; *Judaism Without Supernaturalism*; *The Greater Judaism in the Making*; and *The Religion of Ethical Nationhood*. Indeed in all of these works as well as others, Kaplan as it has been pointed out many times, made clear the American Spirit in philosophy and theology and offered renewed meaning and dynamism in Jewish thought.

And yet much, if not most of what has been written across the years are critiques, pro and con of his thinking. Few books have appeared about the personality of the man, (with the exception of Prof. Mel Schult's recent book) few essays or articles are to be found of an anecdotal nature describing the man himself and his personality, and the power of his intellect that influenced hundreds of his students and thousands of American Jews.

Among the hundreds of students, I was one who was privileged to have Dr. Kaplan as a teacher of Midrash, homiletics and philosophy of religion over a four-year period at the Jewish Theological Seminary. To be sure there are many interesting experiences that I would like to share, offering a vivid picture of Kaplan the man, the teacher, the friend, and the all-embracing influence. I hope to do so in a future personal memoir/tribute. However, in this evaluation, I would like to relate how Mordecai Kaplan changed the course of my life. In fact, while his impact on the destiny of my rabbinic career was indirect, yet he unknowingly opened for me unexpected vistas and new horizons. Herein lies a fascinating tale of

American Jewish history.

The year was 1951. Mordecai Kaplan was celebrating his 70th birthday. The Jewish Theological Seminary where Dr. Kaplan began teaching in 1909, decided to arrange a festive celebration marking this milestone. Invited to the event were leaders of American Jewry, leading lights of the intellectual world — philosophers, theologians, professors, and writers. All the leading members of the faculties of the surrounding institutions of Morningside Heights were to be represented. In addition other institutions of higher learning were invited to send their leading academicians. It was to be an assembly of the elite, the who's who of the intellectual world.

The speaking program for the celebration was arranged by the seminary administration, which at the time was headed by the late Chancellor Dr. Louis Finkelstein. In addition to the participation of professors, scholars, members of the seminary faculty and others, the program planners deemed it appropriate to include greetings from a member of the student body of the rabbinical school. As I later learned, this proposed invitation caused the seminary leadership grave concern. The administration, to be sure, was aware that Kaplan was viewed as a controversial figure by virtue of his thought provoking innovations and interpretations of Jewish theology and Jewish tradition. Therefore, the concern was what will the student say? Will he attack Kaplan's theories? Will he criticize the administration and hold them responsible for the schism that always existed? In short, will the speech be a source of embarrassment to the Seminary in the presence of such a stellar assemblage? And yet, despite these hesitations, the seminary leadership decided that in celebrating Kaplan's 70th birthday, it was a must that there be greetings from one of its students.

Thus the process began. They first invited the president of the student body to be a part of the program. Since this celebration was planned for early June which was after the conclusion of the rabbinical school semester, the president declined because he was expected home. They turned them to the vice president who also declined for personal reasons. The administration then contacted the secretary of the student body, a position that I held, inviting me to participate.

In spite of the fact that I realized the great responsibility, coupled with an awareness of who were probably going to be present at the celebration, I accepted immediately even though as I did I thought of the admonition — "Fools walk in where angels fear to tread." As an aside, it is interesting to relate that the student who was the treasurer, the next in line for the invitation, tried to get me to decline. He approached me several times with the observation — "Do you realize who is going to be at this event? You don't want to do it. Let me do it." I stood up to his pressure and declined his "kind" offer. This was my first introduction into the rivalry that always existed among some of the clergy.

Now as soon as I accepted to speak, the administration began to contact me not once but several times a week asking me to show them the speech that I planned to deliver. Their request was: "let us review it together." To which they added — "It cannot be more than three minutes." Frankly, I was somewhat surprised by this pressure and the brief time allotment. But I soon began to better understand what I commented upon earlier, namely; the seminary was deeply worried lest a controversial note be struck during the evening's festivities. Even though I kept saying "no review" they still kept up their calling me. Finally, I said to the Vice Chancellor; "I have no intention of sharing my talk with you and please stop the barrage of telephone calls." I then went on to state that "I am a responsible individual and in spite of your apprehensions, I will not embarrass you." The only assurance I gave them was that my greeting would be limited to three minutes, even though I said to myself, I am no

Abraham Lincoln.

It seems that the combination of my determination not to submit the speech for their approval coupled with my response of my sense of responsibility finally calmed them and they backed off and did not press me further.

The night of the celebration finally arrived. I walked into the dining hall at the Seminary, the setting for the celebration and began to look around. My initial apprehension increased a hundredfold when I saw who was in attendance. I said to myself — I prepared a brief and sincere tribute to my professor. Will it go over with such an illustrious group? Moreover, it has to be so brief! Will I represent my fellow students and the Seminary faculty that will bring them a sense of pride?

All this kept running through my mind and my trepidation became greater and greater as I moved about the distinguished audience. After a brief social hour, the attendees were called to order and the event began. I surmised that there would be a long list of speakers and that my turn would come somewhere in the middle or toward the end of the program. The toastmaster was Dr. Louis Finkelstein. He arose, offered a few touching words of introductory tribute of Kaplan and the nature of the evening, and then to my utter amazement, he called on me as the first speaker. I was literally flabbergasted.

As I arose, I asked myself — why was I selected to open the festivities? But then I realized that since they did not know what I was going to say, the arrangement committee must have decided to get me out of the way at the very beginning, so that if I became controversial, it would be forgotten in the course of the evening. Here then, in effect, is what I said on that historic night in 1951:

"Tonight I stand before you representing one link in a chain of students that goes back to the year 1909, bringing greetings to our beloved professor on behalf of the present student body of the rabbinical school, those of us who have had the rare privilege of sitting at his feet. You may ask, what is it that makes Dr. Kaplan so revered by his students? My answer is that there are three crowns of distinction that we, his students, always associate with Professor Kaplan. The first is the crown of teacher. As a teacher, he has no equal. Dr. Kaplan brings freshness, vigor, and vitality to his subject matter. He approaches the given subject not only with intellectual honesty, but also with love and devotion. And it is this love and devotion to and for our heritage that he radiates and inspires in all of us.

His second crown of distinction is that of guide. Many of us attended his classes unconcerned and unknowing about existing theological and philosophical problems, satisfied with our childhood and adolescent notions, complacent in our views of long standing. It was Dr. Kaplan who awakened us to the problems of our times, challenged us and, always provoked us. In a word, he made us think.

And finally, the third crown of distinction is the crown of friend. He has not only been a *neh doraish* but also a *neh m'kayaim*. His personality, his character, his warmth, his saintliness, his respect for the opinions of others, and his love for his fellow human beings endeared him to all of us. As a result, we came to him not only with theological problems but also with personal ones. We found him ever patient in listening to our views, ever ready to give unstintingly of his knowledge and experience. He was always a wise counselor and a most unusual friend.

Professor Kaplan, happy 70th birthday. We wish you more years of creativity, of writing, preaching, teaching and most importantly of being a guide to the perplexed and to the unperplexed."

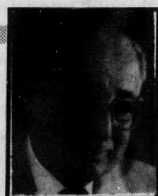
I sat down and I think I heard sustained applause. But what I did
Continued on page 14

DIGEST OF THE YIDDISH PRESS YAACOV'S WORLD

The young suitor

By RABBI SAMUEL SILVER

In keeping with a Talmudic dictum, Rabbi David Hollander begins each of his homilies with an amusing story. In his *Forward* treatment



of the sedra, he recently repeated a rib-smacker. It's the one about the poor young fellow who asked a rich man to allow him to marry his daughter. Said the older man, "My daughter is accustomed to fine clothes." Said suitor, "God will provide." Told that the daughter is also used to good living and frequent travels, the young man repeated, "God will provide."

Later the man said to his daughter, "I like that fellow." Asked why, he said: "Because he thinks I'm God." Hollander tied this story to the narrative in *Leviticus* telling about the "strange fire" that felled two young priests. What was their fault? According to the commentators, they thought they were so godlike that they could make offerings which, according to the text, "the Lord had not commanded."

Mendelev

The most modern form of

MISCONCEPTIONS

Not same as born-Jew

By RABBI REUVEN BULKA

Misconception: Convert is not same as a born Jew.

Once a person joins the ranks of the Jewish community, that person is fully Jewish. One is not allowed to pejoratively remind the individual of his or her non-Jewish roots.

The legal status of a convert is the same as that of a born Jew. Were this not the case, we would have difficulty thinking of King David as belonging to our ancestral tradition, nor could we readily accept luminaries such as

communication these days is E-mail, a computerized way of exchanging ideas and thoughts. Readers of the *Forward* column, "In the World of Yiddish," were informed that there's now an e-mail network dealing with Yiddish. It's called Mendelev, according to Prof. Yakira Frank, of Stamford, Conn., who writes that topics recently touched upon in the network include: What was your favorite Purim song? What's the best recipe for matzah brei? Where did Ashkenazi Jews originate? The originator of Mendelev was Prof. Noah Miller, who taught sociology in some college not indicated in the article. How one gets hooked up to Mendelev is also not indicated.

Oldest ad

What must be the longest running ad in a Yiddish paper is that of Field's, which calls itself the "world's largest marriage bureau." Located in Manhattan, Field's ad says, among other things, "We make arrangements for your sons and daughters without their knowledge" and it offers a free booklet, "How to Find Happiness." It's open seven days a week: 212-391-2233. (*The Forward*)

Rabbi Sam Silver may be reached at Temple Sinai, 2475 W. Atlantic Ave., Delray Beach FL 33445

Onkelos, Rabbi Akiva, and Rabbi Meir, among others.

Obviously this is an absurdity, because these individuals figure prominently in the unfolding of Jewish destiny. One hardly remembers their original roots, if, indeed, one thinks about it at all.

If that process of integration and acceptance was possible in previous generations, it certainly is possible today. More than just being possible, it is desirable.

By YAACOV LURIA

Sex and family life weren't in the school curriculum when I was a kid. I learned a lot from watching animals.

When I was a boy of seven,



I spent time on a Catskill farm where I became fond of a little calf. One morning a butcher lugged the calf off to the slaughterhouse.

The mother cow bellowed all that day and the next. I kept pestering the farmer with questions. He told me that, with the calf out of the way, there would be a couple of quarts of milk exclusively for his benefit.

"How'd you like it if you were a cow?" I blurted out. He answered me that the cow was a dumb animal. A lot he knew!

So much for cows and calves. Now for bulls. I remember myself as a 12-year-old stumbling frantically across a swamp-pocked meadow to escape from one. At the moment the bull was contentedly eating fallen apples, but I had on a faded old red wool sweater and I knew I was in danger.

Once I had gotten over a fence and could look at my enemy in tranquility, I was surprised how mild the bull was. His owner was atop a hay-cutting machine being pulled by horses on the other side of the road at the time. I asked the farmer if he had ever tried cutting hay with the bull. He laughed and said there were people like bulls. Good for nothing except romance.

I wasn't sure what the farmer meant, but I learned a few days later. I asked a bunch of summer renters, mostly women, where they were running to. They told me to follow them and I would see a hell of a show. I did.

In a nearby pasture, a bull and a cow were doing what came naturally. The bull was impetuous and insistent, the cow was either shy, or playing hard to get. The onlookers compared the bull to their

husbands and, laughing raucously, cheered the bull on. I didn't understand why the women were splitting their petticoats, but the experience wasn't altogether lost on me. It was better than sitting in a classroom for a dull arithmetic lesson.

With artificial insemination the order of the day, even

farm kids are being culturally deprived. And Hillary Rodham Clinton hasn't even hinted whether selective breeding of humans will be part of the new health plan. I shudder.

Yaacov Luria may be reached at 17637 Pomerado Rd., Apt. 227, San Diego, CA 92128.

PORTION OF THE WEEK

Judaism devoted to life

Leviticus 21:1-24:23

Emor recounts the ritual laws that governs priests' behavior toward the dead. Priests are not to have any contact with death. Priests do not touch corpses nor can they be in the immediate presence of the dead. This means that priests do not attend funerals, go to the cemetery or care for the dead. The only exception is for their closest relations (parents, siblings, wives, children).

Rabbi Joseph B. Soloveitchik teaches that for Judaism, the world is the scene of a cosmic battle of life against death. God creates life and loves it. Death is the enemy, the antithesis of God. The Temple, representing perfection and the pure presence of God, is totally devoted to life. Therefore, no form of death can enter the Temple. Human beings who come in contact with the dead can enter into the Temple only after they are purified, i.e., they are born again to life.

Judaism is the religion of human partnership with God to achieve tikkun olam. Since God is completely on the side of life, Jews must be totally on the side of life. Ideally, every act should advance and nurture life and/or fight and reduce death. In this imperfect world, Jews compromise with death. We live with it, we treat its victims, we show honor to

the dead by caring for and burying them. But priests are people totally dedicated to God. They work in the Temple, the place dedicated totally to God. By shunning contact with the dead, priests represent the fundamental Jewish opposition to death, the infinite commitment to work hard so life wins.

Why then are priests allowed — in fact commanded — to care and mourn for their immediate relatives? To insist that they have no contact with their loved ones in death would be inhuman. Prohibiting this care would uphold life by overruling the deep natural love the priest has for immediate family. Principles — even noble principles like preserving life — cannot be upheld by dehumanization, by repudiating loved ones.

The priest represents the Jewish ideal of perfection. Some day when the world is perfect, all Jews will be priests to humanity (*Exodus 19:6*). Jews should advance life; every act, every moment of life should be devoted to the living. But the commitment to life must be built on love, mutual care and respect for family ties that bind and make us human. If we abandon family or repudiate intimacy — even for the sake of God or to advance life — we serve death, not life.

Kfar Habad visits by schools barred

KFAR HABAD — This Lubavitch community has been ruled off limits to schools who have been send-

ing students on visits there after reports that praise of the Hebron massacre had been heard by them.

ISRAEL: AS I SEE IT

Independence, then Memorial Day

By SAMSON KRUPNICK

The city of Hedera in central Israel was lit up and beautifully decorated for the celebration of Israel's 46th Independence Day. On the eve of



this anticipated joyous day, on Memorial Day for the over 18,000 fallen in Israel's six wars and terror strikes, Hedera was struck by a terror act that resulted in 8 killed and 52 wounded.

The mayor of Hedera declared that although some had urged cancellation of Independence Day festivities it was our duty to continue with our celebrations in defiance of the Hamas terrorists whose aim was to mar our enjoyment of this event. Four funerals of the dead in this terror act were held in various parts of the country on Independence Day with the President, Prime Minister and other dignitaries in attendance.

The annual changeover from deep mourning for Israel's fallen on Memorial Day to extreme joy on the very same evening has always been a trying one to the extent that many had urged a change in the time of observance of Memorial Day. However this year with the "normal" sorrows on Memorial Day and the addition of the Hedera catastrophe, keeping morale up to the point wherein the natural exuberance of the many joyous festivities would be experienced by all on this 46th Independence Day was too much to be expected even from Israelis, hardened to setbacks during all the 46 years.

Memorial Day was observed with dignity. All the important functions were held as scheduled. The evening torch lighting ceremony at Mount Herzl initiated Independence Day activities. The annual Bible Quiz Contest with 50 participants from 24 countries was televised. This year, Dr. Koor, the language expert, was the MC, instead of the oldtimer Dr. Yosef Burg

who remained as one of the judges. Prime Minister Rabin presented the prizes. The winner was a student in the "expedient" Gush Katif area. Because of overcast skies the Air Force skyshow involving F-15 and Fouga planes throughout the country was delayed.

The ceremony of the awards of the coveted Israel Prizes was held at the Jerusalem Theater. Recipients were those who had contributed to the arts and sciences and the public services. Prominent among them was the remarkable Yad Sarah organization providing free medical equip-

ment on a loan basis anywhere in Israel. President Weizman held a reception for 120 outstanding soldiers of the IDF as a tribute to all in the public services. Later he hosted a reception for the diplomatic corps.

street party. Their floats had been rained out on Purim so they combined them with street dancing on this Independence Day.

Cookouts and grilling in backyards or in the many National Park areas were the order of the day. However, visiting involving traveling was at a minimum. We drove to Givat Shimon in Samaria and found the traffic to the Parks or elsewhere unusually light. In Jerusalem's Sacher Park many thousands held their cookouts. Local museums were well attended.

A most unusual event bordering on the spectacular was

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the construction of the largest national flag ever made of 350,000 Lego bricks over 14 feet high and over 20 feet wide. President Weizman had placed the first Lego brick and had contributed 5 shekels to the Nitzan organization for the Advancement of Children and Adults with Learning Disabilities. The final brick was placed by Prime Minister Yitzhak Rabin.

Similar ceremonies will continue for the next three weeks. Indeed a very novel project of fundraising for a worthy organization was combined with a popular flag

display at the Tel Aviv Museum. We suggested to the organizers of the Gitam Image

Promotion Systems that they seek a sponsor for the flag for

POSTMARK ISRAEL

Front row seats at trial

For many weeks Israel has been treated to what everyone agrees is the best show in town — the daily televised proceedings from the Supreme Court building of the five-judge commission investigating the dreadful massacre in Hebron. The parade of witnesses — Jews and Arabs — goes on. One Israel channel is devoted exclusively to the day-long broadcasts.

The proceedings are conducted in utmost solemnity, and with proper courtroom dignity. All five judges, headed by Supreme Court Justice Meir Shamgar, take part in the interrogation, and every possible bit of evidence is extracted from the witnesses who have been summoned. Of course there are no commercials, but unwittingly a light touch has been introduced that has become one of the standing jokes of the country.

The three cameras in the courtroom are so placed that one can pan the bench, taking in each of the judges as required. Another can provide a broad view, from above, of the whole chamber, and the third is fixed in place to focus on the witness in his chair. Quite naturally, the latter is the most frequent picture on the screen. Quite by chance, the frontal view of the witness also takes in three or four of the spectators seated immediately behind him and to his right. This fact was not lost upon some people, and very early in the proceedings viewers throughout the country were treated to two faces which became increasingly familiar as they continued to occupy the same crucially placed seats. They were none other than the veteran journalist, former editor of *Ha-Olam Hazei*, Uri Avneri, and his wife.

As observers have pointed out, their daily "possession" of these valuable seats requires that they rise early, get in line early, and make vigorous dash for their places when the doors open. They never miss, and they remain all day long. The seats are hard. Because of faulty acoustics they do not even hear the witness' testimony clearly. They are seated behind them, and hence do not get a look at their faces, but as one commentator has pointed out, they do not come to see, but to be seen.

There have been occasional scuffles in the rush for the prize seats, but Uri Avneri, the maverick leftist and his wife, are always there. Not the judges, and not the witnesses, but the Avneris are the ones who get maximum exposure at the hearings. And the nation laughs.—C.A.

(Editor's note: Read the column stating Mr. Avneri's views in this issue by Al Fleishman.)

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SOCIAL CALENDAR

By Jean Herschaft

The year was 1967. The place Kutsher's Country Club in the Catskills. The event: B'nai Zion's annual convention. That fateful four-day weekend is memorable as the Six Days War exploded then. And **Mel Parness**, executive director, halted most sessions and made sure that every room's TV set was in proper working condition. All eyes of every delegate were literally glued to the sets. He personally was a one-man dynamo making sure that not one second was lost to BZ's family in the developing Israeli history being made that weekend.

The confab itself took second place. We know because we were there handling P.R.

We recalled that memorable and intense time as we were among the more than 300 guests who came to honor Parness. It was his 30th year BZ anniversary. The place: B'nai Zion's home base, the American Israel Friendship House in New York City. It was wall to wall members, friends and national Jewish and Israeli leaders. It was hosted by **Alan G. Hevesi**,



(L-r) Alan G. Hevesi, comptroller of New York City, national vice president of B'nai Zion; Colette Avital, consul general of Israel in New York, and Mel Parness, executive vice president of B'nai Zion.

comptroller of the City of New York, a national vice president of the organization, whose grandfather was the chief rabbi of Budapest.

Mel received two plaques: one from Hevesi on behalf of the City of New York, the other from the organization presented by **Rabbi Reuben Katz**, president, and Herman Z. Quittman, Mel's mentor and predecessor.

Among those who came to laud him on the dais were **Lester Pollack**, chairman of the Presidents Conference; **Dr. I. Cohen**, J.N.F.; **Yossi Gulzman**, deputy mayor of Haifa. (The B'nai Zion Medical Center which it supports is located in the heart of Haifa) and **Ellen Rubinstein**, director of the American Zionist Movement.

Close by were **Rabbi Israel Miller**, vice president of Yeshiva U; son **Michael Miller**, director of JCRC; **Kalman Sultanik**, World Federation of Polish Jews; three former presidents of National Hadassah; **Bernice Tannenbaum**, **Ruth Popkin** and **Carmela Kalmanson**; **Dr. Kalmanson**, chair of American Jewish League for Israel; **Illana Artman**, director of American Israel Friendship League; **Harry Steinberg**, director of Writers and Artists for Peace in the Middle East; **Louis Wieser**, chair of Jews in Civil Service, and **Issar Miron**, composer, and other leaders.

It was **Ray Patt**, chairman of the B'nai Zion Foundation, who sketched the portrait of Mel that provided insight into his dedication and commitment to the organization that for more than 80 years of its existence has funded Israeli projects such as the Rosh Haynim Home for retarded children and the Medical Center in Haifa, among others.

It was repeated by the guest of honor himself, who had

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JEW BY CHOICE

Small congregations pitied

By MARY HOFMANN

It's hard to keep a small congregation going, but it's a lot less hard when you have moral support and a network of struggling others. There are



lots of good reasons I'm glad our congregation affiliated with the Reform movement many years ago, but one of the best reasons is the connections we've made because of it.

Last week I attended the Northern California Region's Small Congregation Conference and, as I do every other year, came home if not completely renewed, at least somewhat rejuvenated.

Okay, so our numbers seem to be dwindling, but we found we aren't alone. In fact, some of our problems pale in comparison to congregations in even more remote areas than mine. And so, along with more than a hundred other Jews representing very small congregations, three Mercedians spent the day commiserating, comparing notes, coming up with suggestions and ideas, and sharing our triumphs and tragedies. And we went home ready to take on another year.

In a situation where numbers are small, it's easy to feel insignificant. But the UAHC doesn't ever let us forget that every Jew is vital. Important people came to Sacramento from Chicago and New York to help us, encourage us, and remind us that we have an important mission — to keep Judaism alive and well wherever we are.

And that mission includes outreach, a subject perhaps more pertinent in congregations like ours than those in the heart of urban Jewish America. And outreach was, in fact, a major topic of the day.

An interesting progression of words — mission and outreach. How we cringe at the thought of missions, as in missionaries. In a way so Christian sounding, yet even Roget can't supply a substi-

tute that has quite the same feeling of overarching moral adventure, philosophical import, and life-changing movement.

I used to look at my relationship with Judaism as my search toward enlightenment. The longer I'm Jewish, though, the more I think we do have a mission that goes beyond the mere keeping of tradition.

If, as we believe, there is but one God, the God of all people, and if our duty is to "be a light unto the nations," then what's the argument all about?

If "a light unto the nations," means only that we

And that sharing is outreach. Not forcing our beliefs, not preaching a moral superiority or an exclusive construct of redemption. Instead, outreach is an acknowledgement that we have something wonderful and it's available to people willing to study, practice, and participate.

In small, rural congregations like mine — and most of the others at the small congregations conference — outreach is also a matter of survival. Our mission is to share our dreams, our vision, our light unto the nations to individuals, one at a time, and to nurture their growth as Jews. Like the trees planted, one by

But if we do have "a light," I have to believe God wants us to share it — not just show it. And that sharing is outreach. Not forcing our beliefs, not preaching a moral superiority or an exclusive construct of redemption. Instead, outreach is an acknowledgement that we have something wonderful and it's available to people willing to study, practice, and participate.

serve as an example of what God wants but don't really encourage others to become part of us, then we are, in fact, being arrogant and exclusive.

But if we do have "a light," I have to believe God wants us to share it — not just show it.

one, in Israel, this one-on-one outreach could provide the roots for the survival of Judaism.

Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341

Fischel

Continued from page 7
The Holocaust and Beyond, by Gila Ramras-Rauch, is an indispensable guide to Appelfeld's fictional universe, whereby the author offers sensitive analyses of his novels and short story collections. (Indiana University Press, March, \$35).

A Ukrainian family hiding Jews during the Holocaust is the subject of **What Is Told**, by Askold Melnyczuk. This is a

first novel that traces the history of three generations of a Ukrainian family from the outbreak of World War I to the U.S. of the 1950s and 1960s. (Faber and Faber, March, \$21.95). The University of Washington Press will publish **The Kiss of God: Spiritual and Mystical Death in Judaism** by Michael Fishbone. The author is a professor of Jewish studies at the University of Chicago.



FROM THE DESK OF:

The last of the movie moguls

By ARLENE G. PECK

The man is absolutely darling. I went to my interview with Menahem Golan with tribulations. After all, I had heard that he was tough as



nails and beyond famous. More like infamous. However, when he greeted me in his avar and picture-filled office in his Fridays Restaurant red suspenders, I couldn't help but laugh. Mixed in with his eight by tens of Spielberg, Prime Ministers and the Queen of England were numerous pictures of his grandchildren and daughters who live in Tel Aviv.

The air was all business but stopped when his daughter Naomi called. His face lit up and he said, "They call me all the time. Right now it's 1:30 in the morning in Israel." Then he became the benevolent grandfather instead of the absolute power and legend for toughness. I found him a pussycat.

Our conversation was varied. Considering he is the father of all those Chuck Norris, Charles Bronson and so many of the Stallone pictures, I was interested in his feeling about violence in films. I'm not sure that I agree, but Mr. Golan is convinced and told me that "Violence in films does not promote violence in the streets. That comes from economics. Violence in films is controlled because 99 percent are where good triumphs over evil. So, when the bad guy comes to the cinema it cleanses him when he sees that he loses. Violence has to do with economical and social life."

Personally, I've long felt that television and violent movies are one of the reasons for the decadence of our society. However, we were on the same wave length in our attitudes about Moshe Dayan's (also pictured on his wall) daughter, Yael, who recently in Israel was trying to promote gay "marriages" in that

country. Basically, he felt the same as I did in that if Mr. Dayan were still living he'd probably drop dead as he sees how his kid has turned out.

My favorite of all the pictures that he had on his wall was the one with Golda Meir. She was my absolute idol and I have long looked upon her as the person I've looked up to the most. I was impressed that Mr. Golan knew her on a personal basis.

After the oohing and ahing over the awards and pictures on the wall we began to discuss the political situation in Israel. Without a doubt our political positions were on opposite sides. Yet, I couldn't help agree when Mr.



Arlene with Menahem Golan

Golan said, "We need the peace and with peace Israel will flourish." To my question of "Can you trust them?" he answered, "No, we cannot trust them but we need peace." I was probably speaking about the Rabin government and Mr. Golan was referring to the Arabs.

Anyway, he continued, "If we have peace, we can prove that they need us so much that maybe they will continue it. They will not be able to afford to lose it because with peace you can win more than with war. If their economical situation will grow it's not worth one Israeli boy to lose because of the situation."

Amen for peace, but I don't think it can be gained by letting our guard down, even for a moment. He continued, "I was there for five Israeli wars and would like to relax and not live in fear or have my

grandchildren grow up in fear. What would be the difference whether they have a state or not? They are in the area anyway."

Those of you who have read me for any length of time know that my loyalties and confidence are not with the present Labor party. So, I was interested in hearing his beliefs on the situation in Israel now. He swiveled back in his chair and hooked his thumbs under his red suspenders and said, "I've been in the Labor Party all my life. I don't think that the Likud has what I need."

When I questioned him about BeBe Netanyahu, he said, "He's no good for Israel.

Maybe he's good for America as a speaker in the United Nations, but, not as a leader. I don't see him as a leader for Israel. Begin was a great leader and although I was against his views, I voted for him."

We both, however, agreed that Israel is going through it's toughest time ever. However, in the causes for this I differ with him greatly. He firmly believes that "Rabin is playing it cool and shows the foresight by putting the Kach people out of our lives." However, without a doubt I think there is much truth in what he says when he told me, "Israel is losing the morality battle." They take one man and one case and public relations wise they kill us." I agree, but, not with his solution of "because of that we will have to give in to the Arabs."

Continued on next page

ADVICE BY EDLIN

Right to die

By RITA EDLIN

Q: I'll be 78 next month and I've had my share of doctors, hospitals and nursing care. If I should become bedfast, I won't be able to afford nurses around the



clock. I have no children and I must make provisions for my own care. Since no one knows what the future will bring, I want to be as well prepared as possible. I told my doctor that I don't want to be attached to tubes if there is no hope of a cure, but I haven't put anything in writing. Having watched two sisters and a brother linger on for many months, being fed intravenously, I've decided that is not the way I want to go. I want to enjoy whatever time is left to me, watching TV, visiting with friends and smelling the roses. I don't want to suffer and I don't want to be attached to a feeding tube. If there's no hope, I'd like to be helped to die. How can I put all that in writing? Where can I get more information?—M.C., Austin, TX.

A: You were wise to make your wishes known to your doctor. To be sure that everything is clear, I would suggest that you fill out a form that is called a "Living Will Declaration" and designate someone (usually a family member or attorney) to make health care decisions for you if you are unable to do so yourself. That person will have the power to make decisions only if you are not able to do so yourself. A second document is called "Durable Power of Attorney for Health Care" and every state has its own form. You can consult your attorney for more information about those forms. Or, you can write to the Society for the Right to Die, 250 West 57 St., New York, NY 10107. You can also call them at (212) 246-6973.

You seem to have some firm ideas about your health care, based on experience with your brother and sisters. Since you seem to know specifically what medical measures you

do and do not want, it will be easier for you than some others.

Many people do not make Living Wills, nor do they let their close family know their wishes. That makes it hard for those left behind. Often they cannot anticipate what their parents, spouses or children would have wished. As a result, many people linger for months or years, on life sustaining equipment with no hope of a cure and no quality of life. Life and death decisions must be made by others. Often those others are bewildered by their inability to judge just what the quality of life might be for their relative. Some urge the doctor to remove life sustaining equipment. Others hope for a cure and insist that such equipment be kept in place. To be sure that your own wishes are followed it is important to make them known while you are still in good health. The issues are complicated.

In 1990, the Supreme Court ruled, in the Nancy Cruzan case, that Americans have a "right to die" and indicated that a Living Will or Durable Power of Attorney might be the best way to protect that right. So you would be wise to fill out those forms now.

The Society for the Right to Die also offers a video and a number of pamphlets on related subjects. Their material covers moral, legal and practical information about life-sustaining treatment. They cover the rights of the terminally ill, medical, ethical and religious commentary as well as material on organ donation. I urge you to contact them.

As for your wish to be "helped to die," I can only suggest that you consult your attorney. As far as I know, there is no Federal legislation on that issue. There was, however, an article in the *New England Journal of Medicine* (Nov. 5, 1992) that might interest you. Titled "Care of the Hopelessly Ill," by Drs. Timothy Quill, Christine Cassel and Diane Meier. It urges doctors and lawyers to "create public policy that fully acknowledges irreversible suffering."

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

Kaplan

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hear as the speaking program progressed was that almost every speaker who followed made some reference to my brief talk. When the event was over, one of the members of the administration ran up to me, embraced me, lifted me up in his arms and kissed me on both cheeks. It was then that I again further realized how relieved they were that I didn't rock any boat.

And now I return to my initial observation wherein I stated that Dr. Kaplan changed my life. Why do I say this?

It so happened that several weeks before the dinner the unforgettable rabbi and Zionist leader, Dr. Israel Goldstein, called Dr. Finkelstein to inform him that he wanted a senior

student from the rabbinical school to serve with him in his congregation for a brief period of time. As I later learned, present at the dinner were also some of the leading officers of the great synagogue that Dr. Goldstein served so admirably and effectively. The congregation, at the time, was one of the leading synagogues in the country. Its membership consisted of noted leaders of the New York and American Jewish community. Its philanthropic activities for Israel and Zionism were legendary. In fact, I recall that after the Kaplan birthday celebration, a few individuals remained and were engaged in deep conversation with Dr. Finkelstein. I was curious as anyone would be as to what was going on...

Now it came to pass, that during the following week I received a call to come and see Chancellor Finkelstein. I had no idea why I was being summoned to his office. I made the appointment and went to see the Chancellor. He informed me that the effect of my talk at the Kaplan birthday event was such that he was drafting me to assist the world-renowned Dr. Israel Goldstein. I was further informed by Dr. Finkelstein that after the dinner he conferred with some of the leaders of the congregation who were present, all of whom concurred that I should be named the assistant to the senior rabbi. Shortly after the summer, as a senior student, I went to serve at the side of Israel Goldstein for the designated period he requested of six months. However, the six months turned into 34 years and the rest is history.

This is how Dr. Kaplan changed the course of my life, albeit indirectly. Who would have thought that by virtue of my bringing greetings to my beloved professor on his 70th birthday my entire life would take a different turn? God works in mysterious ways. Or as Dr. Kaplan would say—"the Power that makes for Human Salvation works in unfathomable ways without supernaturalism." Yehi Zichro Baruch.

Israel invests in Arab village

ABU GHOSH — This Arab village near Jerusalem has received an investment of 10 million shekels from the Government Tourist Corp. to build additional infrastructure for the music festivals already taking place here.

Fleishman

Continued from page 7
making war? Our peace treaty with Egypt is not a marriage of love. But for the first time there is some peace there with Israel. Let's try it out (peace). Let's test it! We need a five year transition period.

"Maybe the settlements in Hebron will have to be negotiated now because of the murders in Hebron.

"There is a question that has been raised about Zionism. And what is Zionism? It is a legitimate question.

"Is Zionism a movement for reconciliation, or is it a movement for conquest? We need to consider and think about that.

"Of course we have to be strong. Of course we have to respect the other's strength. We can not be a free people in our own land if by making ourselves a free people we do so only by making others unfree.

"Is Zionism the self determination, action and independence of the Jewish people? Do we achieve this by denying rights to another people?

"Zionism is about self-examination. Everyone else has the same rights as we have providing they live with peace with us. For 40 years we never had a chance to test that out. Now is the time.

"Is Zionism self determination only for its own people? We believed in giving rights to other people, which is what we accepted in 1947 in the partition of Palestine. However, the Palestinians did not accept this, then. And now they appear to accept it. Let's test it!

"Is Zionism a movement of military rule? One law (for the last 25 years) for Jews and another law for Arabs in our midst? Is that what Zionism is about?

"Zionism is about good neighborliness. To be sure of course, you have to suspect the other side. Remember he also suspects you.

"But is Zionism about territory, or is it about people? That's what we need to decide!"

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

Peck

Continued from prev. page

While we were still liking each other I switched to the topic of films because Menachem Golan helped to create Israel's film industry. He also has been the discoverer of many talents who have gone on to stardom. After joining forces with Roger Corman in the 1950s they literally produced hundreds of films and he prides himself on finding new talent sensations.

It was with obvious pride that he told me that since 1979 he has always returned to Israel to film two pictures a year. Mr. Golan feels very committed to Israel and although his wife of 40 years lives in California with him, his three daughters and their families all live in Israel. It sounds as though the man is working a

48-hour day as he still manages to produce 10 to 15 films per year.

In between he managed to get on the cover of *Newsweek Magazine*. He laughed when he told me that he was one of the few stories covered in "Sixty Minutes" that weren't negative. With a chuckle he told me, "They tried to find something, but, they couldn't." I suppose our interview was the same. I tried to find a reason not to like the man and just couldn't. He was just a doll and an interesting interview. Now, if he could only make me a star! Just kidding...

Arlene Peck may be reached at Marina Harbor Apts., 13816 Bora Bora Way, No. 327A, Marina del Rey, CA 90292.

MYSTERY PERSON

Do you know who's who?

The Mystery Person's avocation is auto racing.
The Mystery Person was a writer for TV.

All Mystery Persons are limited to North American Jews.

Winners of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. Once included in the contest, that same individual will not be repeated as a Mystery Person.

Krupnick

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the joint benefit of Nitzan and the Tel Aviv Museum.

The closure of the influx of Arab workers from the areas continued after Independence Day with a relatively few exceptions. Concomitantly there came a change in policy permitting the import of some 20,000 foreign workers in construction and agriculture.

The peace process is limping along with ever new demands by Arafat, the latest of which is the release of all Hamas prisoners. Israel's response was the predawn arrest of 362 Hamas terrorists in Gaza and in the areas. Simultaneously, the chief of intelligence announced that upon

the IDF withdrawal from Gaza, we can expect utter chaos there; an "encouraging" feature of the peace process.

Meanwhile, on the political front the present coalition government was shaken to its foundation with the bolting of powerful Chaim Ramon and two associates from Labor and forming an independent block with Meretz and Shas for the key contest for Histadrut chairmanship, an interesting prologue for more volatile things to come.

Never a dull moment in Israel!

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228 Israel.

Social calendar

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brought a box of Kleenex. And indeed, he was so moved by the evening's tribute that it came in handy. Emotion spilling over, his voice choked often and his eyes needed blotting. It touched all here who know, admire and love him.

"I was brought to BZ as an infant in a carriage wheeled by my parents (his 87-year-old dad, Joseph Parness, sat at a front table) who had raised me to revere our traditions." Continuing, he said, "I literally grew up in the organization and even established its first chapter for teens when I was one... B'nai Zion has been my family."

There was special tribute to wife, Arlene, and his two daughters. A journal full of tributes by friends was the salute Mel liked best, his dad said later at the reception.